

was all love. In most wonderful ways during all his life did he reveal love. Men saw it in his face and felt it in his touch and heard it in his voice. This was the great fact which his disciples felt in his life. His friendship was unlike any friendship they had ever seen before or even dreamed of. It was this that drew them to him and made them love him so deeply, so tenderly. Nothing but love will kindle love. Power will not do it. Holiness will not do it. Gifts will not do it—men will take your gifts and then repay you with hatred. But love begets love; heart responds to heart. Jesus loved.

OUR PEACE PRINCIPLES

The serious prospects of war which at this moment confronts the country puts a sudden and peculiar emphasis upon the anti-war doctrine of the Brethren church. This doctrine represents one of the most distinctive and evangelical principles, and it is also a point of perfect agreement and harmony between the separated branches of the old Tunker family. It has never been called in question. It has been avowed in times of greatest peril, when, as during the civil war, it exposed its votaries, particularly in the South, to all manner of indignity, insult and violence. It will not be disavowed now, nor as long as a Tunker church, by whatever name, exists on the earth.

To teach and exemplify this doctrine justifies perhaps more than any other the existence of these churches. Thro this channel they doubtless bring to bear upon the world and upon the age the larger part of their influence. It might be much more potent than it is. The Quakers, for example, are distinguished in the world and estimated by enlightened public opinion almost solely on account of their active and efficient championship of international arbitration as a substitute for war. They have in a most direct and beneficent way reduced their peace principles to practice. They announce and hasten the coming of a far more glorious civilization.

International arbitration is the grandest reform of the age. It is so brilliant, so beneficent, so luminous with broad statesmanship, so great an elevation above the half savage military-ism in which the nations are yet involved that men look upon it as a millennial measure,—a policy in other words impracticable and impossible under the existing dispensation. Nevertheless see what strides have been made in that direction in the last few years. International arbitration will come, and the Quakers will have much the greater share of credit for sowing the seeds of this doctrine of peace in the hearts of men and in the diplomacy of nations.

Comparing this immense and world-wide activity of the Quakers with the virtual inaction of the Tunker churches does not put the latter in a very favorable light. Years

ago, if our memory is not at fault, an invitation was sent by the Quakers to the Annual Meeting for the active co-operation of that body in this great work. The invitation was declined. Trifles there were in plenty to occupy whole days in grave discussion, but this grand opportunity, this God's work, received no countenance. The church went on as before, hiding its brightest light under a bushel.

To hold a doctrine passively is of little service to the holder or to any one else. Peace churches may go on holding their doctrine for a thousand years, but if they do not impress it upon the world, if they do not reduce its rampant military-ism even by a few degrees, if they do not help even a little toward a higher and more philanthropic civilization, of what use are they? They are ciphers. They are mere toy engines, destitute of force, and destitute of a capacity to generate force.

We do not attempt here to apply these observations to the present crisis. The nation is divided into two camps, one for war, and the other for maintaining as long as possible, and always if possible, an honorable peace. We can strengthen the hands of the latter. We are on that side. We can exert all possible influence in favor of temperate counsels. "Blessed are the peace makers, for they shall be called the children of God."

Ashland University Announcement

We hereby give notice that on March 21, 1898, we will meet the creditors of Ashland University on the premises to complete a settlement and urge that all creditors be present or represented at this meeting, as the absence of a single one would prevent us from winding up the affair.

And also that such churches not having sent to us their apportionment do so immediately or bring it to this meeting.

Yours Fraternally,

JOHN KEIM,
Sec. A. U. F. Com.

A Final Word

On this page will be found a call for a meeting of the creditors of Ashland University, at Ashland, Ohio, March 21, 1898. That means next Monday. Most of our readers will receive the paper on or before Saturday, and while this is rather short notice, all the churches in the brotherhood have had ample time to collect and send in their apportionment. Failure in having done this, or doing so yet, must mean one of two things: That you do not want to pay your share of the debt, or that you can not. Which is it, brethren? There are two reasons why you should even now pay promptly every dollar of your apportionment. First, because it is your duty to do so, as it is the duty of the church to meet all her obligations. You are an organic part of the Brethren church,

as such under obligations to meet and discharge your share of the indebtedness of the organization of which you are a member. To cripple one member of your body, cripples the whole body, and the same is true in the body of Christ. So argued the apostle Paul. Second, the Brethren church *must* have a school, and that very soon. We say *must*, and we mean every word of it. Read what Brother Cassel says as to our need of a school. He touches a vital point. It is a matter of absolute necessity, unless we are willing to retrograde. We can not go forward as a church without a school, and when we cease to go forward, then we go backward. There is no such thing as progression for any organization, be it a church or any other, that does not turn its attention to education. This glorious republic of which every American citizen is justly proud, stands or falls with the intelligence or ignorance of its people. The Brethren church has already lost ten or fifteen precious years in the matter of education, and while it is not too late to redeem ourselves, it will not do to trifle any longer or else the day of opportunity will be forever gone by. Brethren, rise up and come to the rescue, and do it at once. "We must educate." The Brethren church today has no place to which it can look for men and women to recruit the rank and file of its ministry. If it were not a shame we would say that our ministry, in a sense, is waning. This is not a reflection on the noble army of self-sacrificing, devoted ministers who are giving their life to him whose they are and whom they serve. All honor to them. But the undeniable, and shall we say deplorable, fact remains, that at this time the ministry of the Brethren church is gradually depleting. How can it be otherwise? The older men are dying or passing the age of active service and usefulness; others are making shipwreck of the faith, proving false to their profession, and thus the ranks are being thinned out. Whence the supply? There is a going out and no coming in. Personally, as our readers well know, we incline to the optimistic view of life, but we frankly confess that unless the Brethren church comes up to the work of the Lord as one man and recues our school from shame and an impending disgrace, and thro its legal representatives, the trustees, places it on a sure foundation and at once begins the work of training young men and women for the sacred and responsible duties of the Christian ministry, unless the church shows a disposition to do this, it will cast a dark gloom athwart the path of even the most optimistically inclined.

Brethren, we are in earnest. We speak forth words of truth and soberness. We are unburdening our heart, giving expression in words, to the thoughts, which for many days, have been pent up in the secret chambers of our soul. We *must* speak; we dare not hold our peace now when the honor and fair name of